

TRUE MEDITATION

Psalm 1 is the starting point for this discussion since it encapsulates the thought I am highlighting. Paraphrasing verse 2 of this Psalm of wisdom, we are encouraged to seek a blessing by meditating on God's word: "both day and night." Thus we see that meditation is of great importance to us. It is to ponder over, contemplate, and of course apply the truths to our lives.

The goal of meditation is to help us to, "walk with integrity, work righteousness, and speak truth from our heart." [Psalm 15:2]. When we do these things we are assured that we will "dwell with God." Thus we see the outcome of our meditating on the word spelled out for us. From this we also see that meditating on God's word is an integral part of salvation. Through meditation then we can continue to wash ourselves and make ourselves clean and remove evil from our deeds and learn to do good. [Isaiah 1:17].

This is echoed by Christ in [John 15:3], where He tells His disciples, "you are already clean" (Greek *katharos*), meaning clean and pure from sin in a spiritual sense. "Because of the word which I have spoken to you." This then implies that in order to have a continual spiritual carthasis we need to keep on meditating on the word that cleanses our souls.

Another aspect of meditation is that we will be enlightened and awakened within ourselves. This is what God wants for every person on this planet. Therefore as we reflect, contemplate and meditate on the word of God, we really can attain inner or spiritual enlightenment. We are told in [Proverbs 20:27], that, "the spirit of man is the candle (or lamp) of the Lord." Now many candles can be lit from the one candle without diminishing its light, so we see here that God with His candle placed within every person has given us all the ability to be lit or enlightened by His candle. Therefore we are to know that since we all have a spirit then all of us have been given the ability to become enlightened if we let Him light the candle He has placed within us. Meditation on His word will give us the candle lighter.

True wisdom consists of basically three things: (1) knowing where we come from, (2) Knowing where we are going, and (3) knowing Him to whom we must all give an account of ourselves to when this life is over. Meditation on the word gives us the answers to all these questions thereby granting us true wisdom. Incidentally, those questions are the ones the philosophers "try" to answer without meditating on the word. This highlights for us that knowledge without wisdom is more dangerous than ignorance.

However, those who are enlightened can only teach and show the way to others who truly want to know more fully what the truth is. This is why Christ came. The real effort though of understanding the word must come from within each one of us. Christ, the only truly enlightened one has shown us the path, hence we are to "follow in His steps," [I Peter 2:21].

He is the "true light which enlightens every man" [John 1:9]. This is the goal of meditation. Now, since God is light, and He is in the light, we are exhorted to "walk in the light as He is in the light so we can have true fellowship with Him and each other and be cleansed from all sin," [I John 1:7]. Thus having received Christ through baptism we now are given the right to become the children of God [John 1:12]. For only in Him is life, and that life is the light of men." [John 1:4].

From these thoughts we can see that in order to have a harmonious life with God, it is evident that we must meditate on His word in order to develop not only a relationship with Him, but also to develop a spiritual consciousness and spiritual consciousness is the REALISATION of the truth of the very word of truth. Truth is useless until it is realised and that is what meditating on the word produces IN US, a realisation or an awakening to the truth and that is true enlightenment. It is also vastly different to simply externally studying and then intellectually assenting to the word of truth.

We must learn to place our trust in something that is greater than ourselves. This is not all that easy since every one of us has an ego. Yet when we begin to let go of all that is external and focus on the inner lamp God has given us we then become more aware of what God through His word has in store for us.

Think for a moment on the words of [Psalm 138:8], "The Lord WILL accomplish what concerns me." That is He will perfect all that concerns us. This is infinite grace and infinite peace for us. Out of our weakness He will perfect the strength we need. We can now let go and become detached from our dependence on the world and truly begin to place our trust in Him who has overcome the world, He who tells us to, "fear not." Listen, His grace GUARANTEES the result, for He who is in us (Christ) is greater than he who is in the world (Satan).

Not only is this true but it also explains what Jesus meant when He said, "peace I leave with you, My peace I give to you, not as the world gives do I give to you. Let not your heart be troubled, nor let it be afraid." [John 14:27]. Peace (Greek eirene), denotes a state of untroubled, undisturbed well being. This is another goal of meditating on the word, peaceful mindfulness and undisturbed wakefulness or enlightenment. This is true spiritual consciousness.

Meditating on the word not only produces peace but it aids us in spiritual thought. The more truth we meditate on, the more active that truth will become in our consciousness. From there it will be transformed into being active in our lives. James highlights this by calling it, "being a doer of the word (or truth)." So we are to meditate to realise the truth and then "do the truth we've realised." We realise by meditation and then becoming an "effectual doer."
[James 1:22- 25].

The effect in attaining enlightenment is to be found in leading a life of contemplation, endurance and patience. We must also learn to be harmless in speech and action, just as Christ Himself "holy, harmless, undefiled, separated from sinners and exalted" [Hebrews 7:26]. This of course implies that we must continually strive to meditate on harmless thoughts and train our bodies and our speech. Therefore, the training of our minds and emotions is critical. This is laid out for us in [Romans 12:1-2 and also II Corinthians 10:5]. Where we are exhorted to "renew our minds and take every thought captive for Christ."

If we are truly to receive truth within ourselves, then we must be receptive to the "still small voice." Jesus tells us to let His word ABIDE IN US. Meditation on that word produces in us the desire for the realisation of God and spiritual consciousness, and the realisation of truth. The bonus is that His grace guarantees it. How fantastic is that?

The spirit of God dwells in us through the word that is a true fact. But how do we know that? We know it by manifesting the fruit of that relationship, love, joy, peace, patience, forgiveness, kindness, gentleness, and self control [Galatians 5:22-23]. But know this well: we are spiritually conscious only to the degree that we show these attributes in our own lives. We must add to this thought the case that spiritual wisdom is made up of (1) showing the attributes of the Spirit, (2) knowing the truth, and (3) having within us the mind of Christ.

With these things we are spiritually wise, yet one must meditate on the word until we realise these things in ourselves and then continue to meditate so they grow ever stronger within so they can be seen without. This is only the beginning for we must train our minds to "let go of things, to become detached from the world and worldly THINGS. Why do I say this? Simply because it is to the extent we let go of these things that the extent of our peace is fully realised. Therefore we must let go of worldly cares, the hurts that others have done to us, anxieties, jealousy, and suchlike. For when these things have become completely detached from our inner spirit, we will then have complete peace. However, in order for this to happen we must also practice compassion with the same intensity and completeness.

We need also to learn to be in awe of the most simple things for in them we see great truths if we contemplate them. Have you ever seen the fiery jewels in a drop of dew? How simple it looks, yet, those jewels in that dewdrop are the Creator's treasure given in a newly created day, and those jewels although vanishing at noon promise to come again in the morning with the promise of new mercies. [Lamentations 3:23], truly great is His faithfulness.

In meditating on the word remember that we bind ourselves to the Divine Son of God. He is ULTIMATE REALITY AND ABSOLUTE TRUTH. [John 14:6]. Having then meditated on this fact we are then to engage our whole essence in that bond. when we do this we will be armed against

the delusions Satan wants us to believe. We will instead be enlightened by the light of the world. He will reveal Himself through His word in unmistakable terms thus dispelling all doubt.

God's nature is love (Greek agape) [I John 4:8]. Paul, in [I Corinthians 13], tells us what agape love really is: it is patient, kind, not jealous, keeps no account of evil etc,. It does not harm self or others nor does it do harm to God or His word. However, love also disciplines and corrects, this is its balance. It does not withhold any good since it seeks the highest good of its object. to meditate on God's love is to seek the highest good for our spiritual self as we heed the discipline and correction of the word in our own lives.

It is in meditating on the word that we cease to manipulate it, ourselves, and others. It is at this point we are brought face to face with OUR OWN true state. True wisdom at this point is this: that we ACKNOWLEDGE OUR TRUE SPIRITUAL STATE then aim to apply what we have learned in our meditation. If we do not look into these things and objectively examine them in the light of the word, then we are reduced to interpreting both the word and our lives subjectively. Even worse, we would have the same bias as one who does not know the truth or our own true nature.

This is what happens when we merely "pass over" the word or even worse study it to get what we want out of it at the expense of truth. This is not purposely meditating with a view of becoming more spiritually enlightened by it. When we do meditate on the word we will come to know ourselves and know that with the Spirit of God through the word there is real freedom. This is what Jesus meant when He said in [John 8:37], "if therefore the Son shall make you free, you shall be free indeed." Therefore by meditation on the word (the truth that frees us.) [John 17:17] we will learn that this really is the case and that we can believe the word fully.

Meditation calls also for great trust in that word. Many meditate on other things in search of peace, enlightenment in a non Biblical sense, relaxation, and stress management. However, when the object of meditation is the realising of the truth of God's word, meditation evokes belief, real unbounded belief and great joy but, like all disciplines it takes practice and requires total honesty within ourselves. It takes a lifetime and, as awareness is a constantly growing thing one can not afford to stop meditating.

Man is only truly wise during the time he searches for wisdom. But, at the moment he he thinks he has completely attained that wisdom he becomes a fool. Therefore one of the first steps in gaining wisdom is silence (meditation). The second is listening to the truths of the word in the inner self. the third is memory, and the fourth practice. A wise person will keep silent until their time to speak has come.

Now, once we meditate on truth the next step is to realise it, then believe

it. This is why it requires great trust. We must make what we meditate on true IN US not just true FOR US in a superficial way. We must become really conscious of the truths the word is showing us.

"Blessed are the pure in heart," [Matthew 5:8], "for they shall see God." This is the ultimate bliss is it not, to see God? Not only so it is the secret of immortality by which I mean dwelling eternally with God in heaven. Meditating on the word coupled with obedience to it will produce purity of heart. When one meditates in reverent submission it allows God into our hearts then obedience binds us to God and one day we will see Him.

There is, however, a note of caution in all of this. You must beware that once you have begun this journey and become a member of God's elect and then change your mind about following in the steps of Christ, then you have embraced the death of a spiritual traitor. Far better to never have known the way at all than to begin it then betray the one who opened it for you. A christian worthy of the name can never sign the deed of abdication no matter how badly Satan and his troops wound or torture us, for to do this brings the most awful of deaths, and the most awful of punishments. [II Peter 2:20-22]. Therefore we are urged to come back quickly if we have wandered. For think, in heaven, death does not exist at all, neither does pain or sorrow, and there is no punishment. In heaven there is no fear since God, who is perfect in love has cast out fear [I John 4:18]. Are we not fortunate to know this?

Consider if you will that all the pleasures of this worldly realm last only until that tomorrow when we are too old to enjoy them or we die. Therefore we are to know that they are finite, empty of promise, and offer us no abiding life at all. That is why we are told to "remember the creator," before this time comes, preferably "in our youth" [Ecclesiastes 12:1]. This is why the word (Christ) [John 1:1] became flesh [John 1:14], and has been to us so that God could look on and be pleased with the hearts of those who truly believe in him and his word, for it is to them that the secret of eternal life is taught, for it they desire to understand the word of God and meditate on its truth day and night [Psalm 1].

We are to meditate and sift the word like one who seeks a treasure chest. We are to pore over the word like we would a treasure map until we know every line, every degree, every nuance. Thus we are to seek the jewels of truth rather than the "fools gold" of worldly pleasures. This is the wisdom of the ages. But beware for pleasure has many allurements presenting itself as good, and its good as truth. So do not be fooled by its faces. Many have been swallowed up in the quicksands after wallowing near the shores of fleshly desires. some will escape, but most will die in that treacherous swamp.

When we meditate on the truth long enough we are struck by the fact that so many live their lives on the assumption that everything is "all right." It seems that nothing awakens them to the fact that this is not the true

state of affairs. Yet when confronted with this truth at death many will blame others for their plight. Others will highlight the good that they have done [Matthew 7:21-23]. Then however, they will be confronted with the truth they have neither embraced nor meditated on, and this is that they did not do the will of their Father who is in heaven. They have not "done the truth" and how sad it is when their enlightenment finally dawns on them, for now they must depart from Christ to the place of weeping and wailing in eternal night. Surely that underlines the importance of meditating on the word now while we can.

Yet when we consider this we find that ALL have been given a glimpse. All things that are common to all people happen to all people. Yet how many find that this is the glimpse of their own awakening? Most unfortunately close their eyes in the midst of that eternal glimpse, or glimpse of the eternal and pay for it by being eternally lost. Ponder this thought when you meditate on the word and keep your eyes open to God.

Does not wisdom teach that all that arises in this world will ultimately cease? Therefore we can see that this world offers us nothing that is permanent. every beginning has within it the seeds of its end. Sadness has within it the seeds of joy, and joy the seeds of sadness. Birth has within it the seeds of death and death the seeds of birth. Thus the cycles in this realm repeat. [Ecclesiastes addresses this theme]. We learn then that all phenomena have no permanence within themselves and all will eventually cease.

Our thoughts, emotions, perceptions, and ideas are also transient in nature, so is physical consciousness. What then is the message in these things? We are to realise that only God, His word, and His truth have permanence since they are eternal and unchanging. Therefore they alone are the ultimate eternal reality and are permanent.

This further shows us that even our consciousness must have an intimate relationship with this giver of eternal truth. Without this life is actually meaningless and our death would be simply the fruit of a wasted life. these things can only be grasped by a reflective meditative mind. Note too that it is only us (humans) on this earth that possess such a mind. Only we can ask questions about these things or reflect on them. Only we are truly self aware, yet how many of us REALLY ask the questions or more to the point, stay around to hear the answers and truly reflect on them? Truly ignorance is not bliss in this regard.

Therefore we are to mark it well that these are the ones who live in the pit of wilful ignorance yet consider themselves wise in their own eyes. Round and round they go blind ones leading the blind, arising from darkness and descending back to darkness in a circle and cycle of a wasted life.

Another class like this are the ones who think there is no afterlife, that this life and this world is all that there is. Truly they (and us) had better be aware that they will fall into the jaws of the prince of death, and will

reside with him forever regretting their foolishness. Therefore seek the eternal God of life, for of a truth He has many delights in store for those who love Him and His gates of joy are never closed to those who by faith and obedience wish to enter them. Therefore whomever one chooses in this regard it is by that one they will be attained. But beware for if one is to say that they refuse to choose, then know this well that one has chosen death by default since they have refused to choose life. Meditate on this well and become enlightened, do not follow the blind ones.

It is eminently sad that the greater multitude of mankind choose to look without rather than within. Yet it is certain that whatever is within us will either save or condemn us [Mark 7:21]. The kingdom or reign of God is within us if we allow it to be. This is another aim of meditation, to let the reign of God take hold in our hearts and save us from condemnation [Romans 8:1]. If we do not then murder, adultery, hatred, immorality, and every other nefarious thing will capture us for "within us" is never empty. This then shows us that looking without rather than within can neither save us nor change us. All it does is give us excuses not to look within and thus blame other people or things for our failings. So, until we begin to look within so that little by little those nefarious things can be diluted by the word of God until none remains. This is to truly embrace Christ and life. Know, however, that God will test your heart in the furnace of affliction, but at the end of it pure gold will remain, there will be no dross left [Isaiah 48:10].

Another point to understand is this: As a meditator on the word, we must not seek answers from others ALL OF THE TIME. In the end we must open our own minds with meditation and watch patiently and prayerfully with inner alertness for the light of its truth to be revealed to us through the word. Why is this? Well when we ask others about truth, apart from the obvious such as the plan of salvation, they can only reply in words that reflect their experience of what they have meditated on and then, only from the level they have meditated to. What we get from that is another's experience and not our own.

In meditating on the word it is the meditator who experiences the spiritual thoughts and language of the Bible, and this is a different language [I Corinthians 2:13]. We must be willing to experience this in the context of God's word and our own life experience and level we are at. We must be willing to let the word lead us to its ultimate truth, not simply our ideas of what we think truth is. This is a different kind of knowing and the natural man cannot understand it [I Corinthians 2:14].

It takes courage to let the word convict us and then submit to its truth. Yet, this is the only way to truly understand the truth. We are then to let go of our perceptions of truth so THE TRUTH can infuse our souls.

This is at once simple and profound. To know truth we must experience truth ourselves. Hearing it from others is important but this is the very beginning, the minutest part of our beginning the journey into truth. How though can we be sure that this is so? The answer comes: "If you are

willing to do His will; you SHALL KNOW the teaching" [John 7:17]. And again: "If you ABIDE in the word ... you shall know the truth and the truth will SET YOU FREE" [John 8:31-32]. Thus we will KNOW and experience for ourselves the truth of the word. We are therefore to remain in the word, meditating on it day and night in order to know its ultimate truth by experience. This is how the word transcends mere perceptions of truth and the answers others give us from their experiences of that truth.

Remember it is IN HIM (Christ) that we "live and move and have our very being" [Acts 17:28]. He is not far from us, and we can do nothing without Him. God gave the breath of life yet we do not live by breath alone but by Him who has power over that breath He who breathed life into us so that we became living souls. These things must be heeded well since whatever we do or say, it is to Him that we MUST give account to, this needs to be seriously reflected on.

Know also that in His light, even the sun is a dark sphere. He holds the lightning in his fingertips, and the thunder in the palm of His hands. At His command the sun shines, the rain falls, and even the angel of death comes to claim a soul. Yet, for all those who have clothed themselves in Christ through baptism [Galatians 3:27], death or storms hold no terrors at all. We are to still our senses, quiet our minds, rein in our intellect, extinguish our egos and meditate on these things.

It is true that one must believe in something, if this is not so then one would believe in nothing. Consider then these words. Without Christ we are nothing, from this it would seem to follow that if the only thing we believe in is ourselves apart from Christ, then we are essentially believing in nothing. When we meditate on this thought we find that true belief must then focus on something beyond ourselves. since then that Christ is the ONLY one worthy of such belief, then belief in order to be true belief must centre on him and by extension to His word. In our case primarily the New Testament.

The truth then, in order to help us must be available to us so we can ground our belief. It is, and it came in bodily form in Christ [John1:14] and He asserted that He alone was THE TRUTH [John 14:6].That truth has been left to us in written form after Christ ascended back into heaven in order to mediate and advocate on our behalf. If then we approach the word reverently, peacefully, self controlled, open to its truth, and with appropriate faith, then the word gives us true knowledge both faithfully and freely and from this we grow into a mature christian, progressing from the milk to the meat of the word.

Therefore, when we discover truth we must submit to and obey its injunctions fully. Then we can begin to carry that truth to others to help them to understand it also. This is done not only orally but also by the way we live that truth in our own lives. There are a few in the world that are not totally blinded, so truth must be lived and taught for those few. However, it must be taught directly from the scriptures exactly how it is,

the way things really are, so that then it can be realised in its fullness.

If one does not teach the truth properly then it cannot be fully recognised and therefore cannot be responded to appropriately. We are to beware of those who do not teach and live the truth properly. That one is cursed as one who "deals negligently with the truth" [Jeremiah 48:10], That alone should alert those who are awakened to just how seriously God takes His word. One will believe truth when one actually sees it for themselves, either by hearing it, or seeing it lived out by true Christians.

Therefore truth must be fully recognised or made real in our minds. It must be a fully conscious experience for only then can we awaken to that truth and begin the process of enlightenment. True enlightenment then is this: there is truth, this truth can be realised, it can become known within our experience, but only if we are open to it. To those who have the truth, meditation on the word CONCRETISES IT in the way they live. Thus truth can be known within our experience and not simply as an abstract intellectual concept.

Simply having a belief about truth then is not enough. Why do I say this? Because, belief in and of itself is not an ultimate truth or an ultimate reality. When we are truly willing to look at our belief systems we can actually then begin to look at our limitations. Not only so but we can also look at what we are actually attracted to, and thus what we have bound ourselves to. Therefore it should not be strange to learn that without a true meditation on the word we can become very attracted to OUR OWN IDEAS ABOUT TRUTH.

When this occurs then because the word will not conform to our ideas of truth we can become disappointed, frustrated, and angry. It is just this that has led to so many arguments and divisions around ideas and opinions of truth. Therefore when meditating on the word we should not focus on our ideas of truth or God. Rather we should note when these ideas begin and then honestly ask ourselves, do my ideas really conform to God's word in the context of truth? However, we must be awake to these things in order to experience truth. So, when we see truth as a beginning rather than an idea or end we can look at it deeply and honestly. We are then free to become more and more like Christ who is the truth. This is the beginning of our transformation with which we will be admitted to His palace to live with him forever.

Consider for a moment that it is the very thing, having ideas about truth and not the truth itself that has caused the deep divisions within the religious world. And while people continue to hold on to their ideas of truth the divisions will remain. We must reflect on this deeply and soberly. Meditation on the word will dispel this error from us all.

Another grievous error that will be dispelled by meditating on the word concerns the prevailing ignorance that afflicts mankind, and that is the

error of identifying the true self with the physical body alone. "Flesh and blood WILL NOT INHERIT THE KINGDOM OF GOD. We find this in [I Corinthians 15:50]. The true self is the SOUL THAT IS ENCASED IN THE BODY. This is the part of us that is created in the image of God. Therefore we must transcend the physical and get in touch with our souls. If we truly realise this we will then see that our soul comes from heaven and is having a "human experience."

All humans have a soul and this implies that all humans can truly relate to God, and to each other in a way that reflects the truth of the word in our lives. Christ said, echoing [Psalm 82:6], "you are all gods" [John 10:34]. This image is within all of us, it is the Godlike part of us all. That is the reason God decreed capital punishment on all cold blooded murderers [Genesis 9:6]. "For in the image of God made He man." That is why murder is so bad, it interrupts the soul's journey of another person, and it kills one made in God's image, and that is its crime.

Thus we are to nourish the soul by meditating on the word of God which is the soul's food. This is truly the wisest of all wise things to do, become a truth seeker. It is in this that God becomes the refuge to all that feed and surrender that godlike image to its creator. He reveals himself to all through His word to make them His own, to establish their steps, therefore be still, listen to your soul's pleas, study His word and feed your soul, make him your refuge, is this not our true longing?

Yet, we must be awake to hear the longing of our soul. Remember that our soul is imprisoned in the body from conception until death. Then at the point of death it is freed from the body. Then that soul must give an account and answer for the deeds done in the body. This then should alert us to the point that we must therefore expand and continue to expand our spiritual consciousness if we are indeed going to understand spiritual truth. If we do not speak truth, study the word, meditate on what we have studied, or obey that truth, we have in essence severed the chord of the divine within, our soul, from God. Once we sever that chord we have no hope of being adopted into the spiritual family in heaven [Ephesians 1:5]. How sad it is that many don't know and do not want to know their true heritage. Think too that at death one has surrendered themselves to one of two families, God's or Satan's. So to whom do we wish to yield ourselves to this day?

Only the truly enlightened ones can attain to God while the foolish unenlightened ones attain to Satan. Therefore seek to know God through His word with true soul wisdom. Be willing to be led by the word and not lead the word with your ideas about what it should be saying. Then we are led by the real from the unreal, from darkness into light, from death to immortality in heaven. If we have such a will we can and will be saved in heaven and enlightened on earth. We must also realise that when we recognise our true self, we must then have compassion for the eternal soul, both ours and the souls of others.

Therefore if we grieve at all, do not grieve for the body but grieve for the soul. Remember it was the Lord Jesus Christ who first asked the question, "what can one give in exchange for ones soul?" This question is rhetorical yielding the answer "nothing." The soul is not for sale, rather it has been bought with a price. Because this is the truth of the matter when one is lost in hell there is true grief for it is there and then that one is confronted with the awful truth that they have now lost their most treasured possession. This is true, awful, eternal grief the dark eternal night of the soul. If we are truly wise we will want to avoid this at all costs. The way has been given and shown to us yet how many of us have the courage to trust in and walk in it?

Those who refuse to submit to God have grossly underestimated His power. This is the foolishness of mankind in the extreme. Would we not think it an odd thing that one would play the spiritual "stockmarket" and then sell short when the buyer is God? God is the giver of the soul, Christ paid the redemption price for all souls to keep them out of hell, the Holy Spirit bore the word of God through the apostles so we could meditate on its truth and gain eternal life. Do we really think that people would treat any earthly rescuer no matter how bad or ugly they were if they could save our physical life with the same disdain that Christ is treated with? I think not, we make such people heroes.

Life in the world and life in the spirit are not mutually exclusive hence the saying we are in the world, but not of the world. This gives the lie to commanded ascetism. So then we are to live a spiritual life in the world. What is mutually exclusive is this: We cannot live a worldly life at the same time we are living a spiritual life. Wisdom then is to know God and follow His commandments as revealed in His word for these are truth and life. Just as the spokes of a wheel all consist in the hub so all things consist and hold together in Christ [Colossians 1:18]. Therefore since true wisdom comes from God's word through Christ, and Christ abides forever and holds all things together, then the only true wise thing is to have the desire and work to become conformed to Him. We must then keep our spiritual consciousness on Christ who is the word of God [John 1:10]. This is the one attachment in life that is both necessary and sufficient for our salvation.

When we are attached to Christ through obedience to the Gospel it is then we can begin to get to know Him more fully. As we continue to meditate on his word we become freer from doubt and it is only the mind fully set on Christ and his word that will truly come to know Him and the absolute and ultimate truth that this brings.

Those who would honour the Lord with their devotion must not ignore the word since to ignore the word is not to honour Christ. Neither it must be said is the prevailing practice of honouring only a part of the word. This is the error of the denominations and Islam. To honour the word only partially or selectively is equivalent to not honouring it at all. Sadly this is also the error of some christians. This mindset is the same as "honouring"

a part of Christ since He Himself is the word.

[John 1:1]. Would we really honour the hand of Christ but not the eye, or the feet of Christ but not the head? We must honour all of Christ as Christ and His word as His word. How the world and the church need to go back to this principle. Not to do so is tantamount to one who honours the doctor but does not honour the prescription the doctor has written for their cure. No sane person would do this in the realm of medicine yet most do in the realm of spiritual cure.

One can be a great scholar or philosopher, be well versed in rhetoric and sophism and "know" many things, however, meditating on the word shows us that this has not one iota's worth of help in regards to our salvation.

"For not many wise according to this world are called"

[I Corinthians 1:26 and Matthew 11:25]. This is so because those steeped only in worldly wisdom think that their wisdom is sufficient for them and thus they refuse to pursue spiritual wisdom. What they do not see is this: That the intelligence and knowledge they do have needs to be put to use by truly honouring the word that gives them salvation. They do not see that by doing this they are then honouring the one who gave them their gift of intelligence in the first place. To do any less than this is to misappropriate the very gift they have been given by God in which to honour Him by using it properly.

This misuse of intelligence "makes knowledge arrogant"

[I Corinthians 8:1]. This is so because worldly knowledge and philosophy does not honour Christ. If the same effort as is put into worldly disciplines (and we must have worldly disciplines) was put into spiritual discipline then our knowledge would be balanced and we would know how we ought to know. Loving Christ studying and meditating on His word and applying THAT KNOWLEDGE with all our ability. It is this that nurtures and edifies our souls. This needs to be meditated on so that we can understand and be saved.

We really must begin to understand that all things belong to God and that He is of superior rank and nature in all things. Every living person belongs to Him, for He has said, "all souls are mine" [Ezekiel 18:4].

That is as we have seen is the image He has placed within us. Consider also that He has also said "all things hold together in Christ

[Colossians 1:17]. Again, "all live move and have their being in Him"

[Acts 17:28]. If then one says that they "know," yet do not know these things, then that one does not know how they ought to know

[I Corinthians 8:2]. For it is these things one absolutely NEEDS to know and know clearly and one can only know them by meditating on God's word.

If we do this then we will know that Christ controls all things, and if we really are wise we would also know that the only thing that should control us and others is, "the love of Christ" [II Corinthians 5:14].

This is the meaning of "knowledge alone makes us arrogant, but love edifies when united with true knowledge." This shows us that we

(humans) are not all pervading and eternal. If we were then Christ's love could not control us. This shows us the error of such thinking.

It must also be noted that if one thinks that we are simply matter and not also spirit (the materialistic view) that one too is in error and the only way to be freed from that error is to believe the word. It is well to remember that God is one's origin and therefore He is also one's dissolution. When the body dies the soul is set free and thus remains after the body is completely dissolved. This is the non material part of us all that will give an account to God of what was done in the body.

The spirit animates the body and God will call that spirit back to Himself at death. Believe then the word of God, make it an integral part of your life, for it alone is absolute truth given by Him who is absolute truth, love, mercy, and justice. Know therefore these things well. There is no truth superior to the truth of God's word, and that truth is all embracing and immovable. It either frees us or it condemns us to an eternal prison.

The glory of a young man is his strength [Proverbs 20:29], and is not youth a time of self absorption for both sexes? Yet the progress of this implies that one will eventually get tired of this. "The time will come when one says, 'I have no pleasure in them.'" [Ecclesiastes 12:1]. This signifies among other things that there should be an emotional growth and maturity, a sign that one begins to look inwards and begin to comprehend how things really are.

Thus one is to put away emotional and other infancies, however, this is also a time when one also ought to be looking inwardly at spiritual things so that they can mature spiritually as well as in all the other ways. If this is not done then life is an exercise in futility and will end up in that futility.

One who is truly strong should use that strength to help and protect those who are weaker, and not just to "please themselves" [Philippians 2:4]. Strength should never be used as aggression or bullying either physically or spiritually for one who is truly strong is "patient with all men" [I Thessalonians 5:14]. However, the strong should also know that they do not allow those who are weak to terrorise them by letting patience become tolerance. Consider that the strongest of all, Christ, opened not His mouth in abuse while being abused even in the halls of Pilate and on the cross He taught us how to hold ourselves under extreme provocation and pressure and has left us an example to follow in His steps. But we must also note here that that in dealing with the spiritual bullies of His day, the Scribes and the Pharisees, He never abused them but at the same time He never allowed them to terrorise Him either by tolerating their behaviour.

When we meditate on the word we find some "strange things" do we not? Do you not think it strange that Satan and his demons are NOT ATHEISTS? They believe and tremble [James 2:19]. How many men do that? These demons and Satan know they are lost, know who Christ is and

know what his word says. Surely this serves as a dior warning to mankind's arrogance who do not tremble at His word. "The fool has said in his heart there is no God" [Psalm 14:1]. Satan and his demons are not fools in this regard. If then the king of demons believes in and knows God and his word, who then is man to deny God's existence? Only man it seems is more stupid than Satan in this regard. Yet man is created a little lower than the angels, who it must be added get no help when they choose to sin, they are locked up in tartarus until judgement day. Truly then man does not know the treasure he has been given.

However, even given this truth we find that most of man's ignorance is wilful for he will not pick up a Bible let alone sift it for its gems of truth and eternal life. Satan seems to have meditated on God's word but only for the purpose of twisting it to his own ends and many religions have done the same thing is this not a sad thing? What then does this say about any religion or church that deviates in any way from the revealed word of God? So many do not stop to ponder that they are being used as pawns by Satan, the god of this world being held captive by him to do his will rather than God's [II Timothy 2:26].

This is why our struggle is not against flesh and blood (people). This is why we are to wake people up gently so that perhaps God will grant them repentance and thus release them from the bonds that Satan has ensnared them with.

Is it not also strange that if you ask someone why they do not believe in God that they cannot give a cogent rational answer for not doing so? Yet God has given them and us independence by way of a free will, and yet it seems that many do not know that this is the gift they have most abused. Meditation on the word will cure these fatal errors, then there are those who think that God is just like them but this shows that they are not spiritually intelligent at all, for He who is absolute truth and love is a Spirit and not a man.

It is true that it is empirically impossible to show God, Yet His word is empirical it can be seen, touched, heard, and examined. Consider too that Christ is the empirical explanation of God as He was heard, touched, and seen. Thus He was the empirical witness. Note also that the creation is an empirical fact and thus a witness telling of the one who created it [Psalm 19:1-3].

"Be still, or cease striving, and KNOW that I am God" [Psalm 46:10]. This is the heart of meditation on the word. Sometimes we must stop struggling to "become" and just sit silently with a quiet relaxed mind, be still and know, then the inner peace will follow. Truly silent meditation on God's word brings great peace and we learn to be at ease with what is, just the way things are. After all what else can things or people be at any moment other than what they are at that present moment? When we learn to do this we learn to be at ease with all things. This is following the counsel of Paul the apostle given in [Philippians 4:11],

"in all things, LEARN TO BE CONTENT."

Contentment and peace are learned things. Meditation on the word is the process of that learning the mind becomes clear, bright, and calm. In this state it can receive the blessings and benefits of the truth of the word. It is here too that we realise our true selves, for it is revealed as immortal, having an eternal destiny, a self that knows that truth is paramount to its existence, and so we learn that outward conditions are simply as they are or will be, they are not like the true self, they have a beginning and an end, thus they are not eternal but our true self is.

When we really know that the outward things simply arise then cease to be, and are just as they are, it is then that we can begin to endure them and simply let them rise and cease naturally. Some things if not most are emotionally neutral, they are neither good nor bad, they just are. When we are able to realise this truth we can then stop personalising them with a "why me, or why is this happening to me, or even a why should they have more than me why are they more deserving than I am."?

We can also endure though doubt, illness, pain, and even death. Thus meditation allows us to mature in the silent spaces both spiritually and emotionally, for once we understand that all things will pass (the principle of cessation), then we can have the right perspective on things. we can also know by direct experience and mindful insight. This is different from purely intellectual knowing about truth, it is a direct insight and experience of the truth, so seek it out, and when you find it guard it with your life.

As a corollary to this aspect, we will find that when we have a right perspective instilled within us, it is then that our true attitudes and intentions are revealed. When these are known and harnessed and directed toward knowing God and His truth by meditating on his word, it can then be said that we have attained the beginning of true wisdom, for it is then that we begin to know God and to reverence him in our hearts and mind [Proverbs 1:7]. It is only the beginning because now we must put forth the effort to awaken ourselves to these truths and then building them into our lives.

One outcome of truly awakening to the truth of the word is that we will begin to refrain from hurting others either with speech or actions, neither physically, mentally, emotionally, sexually, or spiritually. All these areas are open to abuse in ourselves and others. to refrain from such abuse is to have the principle of harmless instilled in us. this too produces peace and we become free of selfish desire, of the wish to control or manipulate others to our own ends or to have a picture of what we think another ought to be.

Remember they are what they are now, and my friends so are we. Love becomes true agape love when this is realised, it is balanced and so are our emotions. This needs to be understood. for when we graduate to this

position our "self " ceases to exist in the egotistical sense, it is taken out of the equation. The object becomes not what "I" (self) thinks or wants, but what is the best (highest good) for the other in this situation regardless of the emotions around the issue? When we truly understand this then joy ceases to be a mere exercise in perpetuating our own happiness , and compassion will cease to be mere patronisation since when the self is not involved joy is natural and compassion is freely given.

Consider too that when the suffering we create for ourselves and others out of this kind of ignorance becomes known to us, then our ignorance will cease and we will begin to see with spiritual eyes and have a spiritual perspective. This means that we begin we begin to learn the need for simple acceptance of the way things and people are. When this is accepted we will cease suffering, for what we accept we cease suffering from.

From this we can learn too that if one does not want to face the consequences of not obeying the truth then we must accept the truth, and we also accept the truth in order to concentrate on that truth. Is it not folly to concentrate on something we do not accept?

We can attain any level we wish from baseness to spiritual enlightenment. However, we must take the responsibility to attain it, for only then can we move upwards and become more and more complete creatures of God. However, we need to know this well, it will take time and effort, and we will fall many times. therefore we must concentrate and be willing to endure and get up when we fall, then carry on our journey after repentance. there is a Japanese proverb that states: "Fall down seven times, stand up eight." This encapsulates the thought here for us. Get up when you fall and carry on by not languishing in guilt, fear, or despair. Spiritual enlightenment entails meditation on the word, it doesn't just happen.

When we take shelter in Christ and His word through meditation we are sheltering in what is good, wise, eternal, and absolute. This is far above human wisdom for it is the ultimate truth and the ultimate reality. all of us have a degree of innate wisdom that can be built on, yet not many see the wisdom they have within them, and they lose even that at death. Thus to be truly enlightened we must know our true nature. Our task then is to be able to see things in their true perspective. To know that we are in the drivers seat of our lives and that we need to surrender that to the controlling love of Christ. Seeing things in their proper perspective is to know the truth.

Meditation on the word then is a way of opening ourselves up to the word of God, and thus by extension to the way of truth. this is why we are exhorted to to meditate day and night [Psalm 1:2]. Opening to truth is opening our spiritual minds and eyes. This is different to focusing on something and simply asking ourselves whether or not that object is truth. Opening to the truth of God's word is also opening to peace and

serenity in our souls. But it must be realised by us, it cannot be given to us by others. Hearing truth from others is to be sure the absolute beginning, but the rest is up to us alone.

We do not look for Christ "out there" we open our minds to receive him "in there". We let Him in so we can see how things really are, and what truth really is. Thus we must give up our personal preferences, demands, and "rights" so called. we give up our expectations of what we think truth should be and move towards what truth is. this is the welfare of our souls and the souls of others.

The antithesis of this is one who has the "I will not bow to anyone" mentality. This is the dark side, the ugly side of humanity. one such as this has no true love, no respect for the truth, is arrogant, stubborn, and proud. Devotion on the other hand is to open ourselves up to Christ by bowing before Him and accepting in humility of spirit that His word is truth. when we do open ourselves in this manner, God gives us His grace. Those who do not do so will in the end be forced to bow before him [Philippians 2:10].

Therefore when we attach ourselves to Christ through his word, and continue that attachment by meditation and study of that word, then we are no longer open to Satan. On the other hand, if one is attached to Satan then they are not open to Christ. Thus attachment to one means separation from the other. therefore attachment breeds separation. One must then be careful what they are or who they are attached to. for example, it is very dangerous, (in fact fatal) to become attached to man made religious denominations, as well as to man made religions such as Islam or Buddhism, for once one is attached to them they are immediately separated from Christ and His true church, and the teachings as found in His word. It has been well said, "Amicus Buddah sed magis. Amica veritas." Dear is Buddah, but dearer still is truth.

Think of it this way, if you are truly attached to your spouse, then you are separated from all others sexually. since then the church is the Bride of Christ she is then separated from all other churches or mosques and religions. This speaks volumes in a world mortally wounded with the attachment disorder syndrome. thus one could be attached to the biggest, richest, and finest of denominations or person yet be totally unenlightened as to their spiritual condition, and their lack of any relationship to Christ, and the truth of His word. This is yet another reason why we must meditate on these things.

Consider love (agape), love here is not equated with what we happen to like. we are to love even the unlovable. However, would we like to live next door to such a person for the rest of our lives? On the other hand, perhaps love here is an attitude of not dwelling on the unpleasantness, hurts, or faults of the situation either inside or outside ourselves. It is always possible for us to witness the hurts or faults of any situation and not create anything around them. We can stop our minds from thinking

negatively or building a case around things that perpetuate what we don't want. we may feel like lashing out or even killing the offender, but by choosing not to react that way we are practicing love and letting it go from our mind. The mind is like a mirror in that it will only reflect what is in it, and that without discrimination. therefore we must "move the mirror" away from ugly reflections. This is the transforming of our minds, and the taking of every ugly thought captive for Christ's sake. When we do this we reflect true, loving, and beautiful reflections. Thus dwelling on negative and destructive thoughts and feelings do not encourage a peaceful mind, rather they break the spirit, and, "a broken spirit dries up the bones" [Proverbs 17:22].

Peace of mind though, and a joyful spirit are a joy to the heart and mind. Be content in all situations, this is the true lasting peace. Remember too that all things that arise will also pass in their due time. they are not reflections of our true self or the true self of others. We must then look for the true self amidst what is happening and work to develop it. Know these things and be at peace.

Self loathing for things we have done in the past is still another example of not loving our true self. This too is a condition that we can control. No one is perfect, but all can be faithful. When we fall we pick our selves up and repent. THIS BEING FAITHFUL. therefore we must take responsibility for what we have done, accept them, yet know we cannot change them, and meekly accept the consequences of them. But NEVER give up on Christ and His word because of our behaviour. It is at precisely this point we need Christ and His word to be made real in our lives in order to heal the wounds.

This is the spiritual catharsis or cleansing of the soul that rids us of all the negativity and guilt these things produce. These things too like all other impermanent things, arise and pass away. Freedom from suffering consists in this case in allowing the things that have arisen to cease by our repentance. Consequences, however, may be another case entirely.

This is patience and patient endurance, and it is the willingness to let ourselves to coexist with things such as these without getting trapped into thinking of their awfulness all the time, and how we can get rid of the consequences of our actions as soon as it expedient to us without addressing them.

Start this process by acknowledging what you really think of yourself, be courageous and listen to all the unpleasant thoughts, feelings, and fears that go through your mind, then deal with them appropriately. Realise that agape love is also being patient, kind, and gentle on yourself as well as others, and repentance is the highest good you can give your spiritual self. You must though also be realistic. Do not simply repress those things, ignore them, or just wish they would go away. Act on them with agape love for this will heal you and teach you how to help others in the same predicament. It will also save others from your projected emotions,

and from blame.

Real love and wisdom work together. therefore our responses to life need not be from ignorance. They may not be necessarily out of gladness, they may even be acute or wrathful. But even they can be out of agape love when they are appropriate responses rather than simple unreflected reactions. Remember that this agape love is in the wisdom of the spiritual mind that is behind the action, so embrace it fully as your friend. Do not embrace simple raw emotion.

"A time to be born and a time to die, there is an appointed time for everything" [Ecclesiastes 3:1-8]. Everything has its season. Thus when one is born one is immediately open to all that will happen in the world. The circle of life as the "Lion king" called it. It is certain that if we had never been born none of this would apply. Hence these things are not the result of how we live our lives in a general sense. Sickness, earthquakes, storms, famines and suchlike all fall into this general arena, and once we realise this, we will not be surprised when they manifest, nor will we personalise them to ourselves or others. [Psalm 73], explains this well. "Why do the wicked prosper even though they are immoral, and the good are in pain and trouble?" Know the slippery slope they are really on and see their end if they do not repent, then you will not feel betrayed or cheated. Remember that what you are conscious of right now is your reality. All these things too will arise and pass away, then arise again in the circle of life.

Now consider the concept of rebirth, (not as in reincarnation), but as it is portrayed in [John 3:5]. "Being born again." We find that this happens all the time since it is based on CHANGE, not of form but of other things and conditions. Change such as this is based on desires, perceptions, realisations, and suchlike. The way we think gives rise to a new mindset. Meditation on the word also produces a "rebirth," our baptism produced a change in our spiritual status. Meditation produces a change in our understanding, from the elementary to the profound, the unreal to the real, the spiritual child becomes the spiritual adult, the spiritual child "dies," and the spiritual adult is "reborn."

This changes our spiritual reality, and it behooves us to begin to think in the right way, to bear and bring new and right ideas into being, this is how our new reality is born. When we do this fears, anxieties, desires, and our problems can be dissolved and resolved. Again it helps to remember that our physical and emotional selves are not permanent. But know also that we ourselves do not have to be permanently disconnected from Christ or others, unless we want to be. One can be reborn to a lasting relationship with both permanently.

We are never permanently connected to the circumstances that confront us, nor to the emotions that arise from them. Thus it is futile to say, "why me, what did I do to deserve this" and suchlike. These thoughts only isolate us and make us feel lost, lonely, or fearful. Our view of things

stems from the thoughts and feelings we have ABOUT these things or persons, and they of course can be changed (reborn).

Envy and jealousy coupled with covetousness will always provoke such thoughts as, "What have they ever done to deserve what they've got, why are they more healthy than me, why can't I have the same as them?" and, so on ad infinitum. This shows us that we can live a life by simply reacting with negative thoughts and emotions. But mark it well this is simply a choice we make not a condition of our humanity.

Thoughts in and of themselves are neither good nor bad, true or false, that is until we act on them emotionally, verbally, or physically. Better still to act on them spiritually. It is then that thoughts become explicit, good or bad, true or false, right or wrong. This is why we must be aware of and in control of our inner selves. There is ALWAYS a gap between the thought and the feeling or action. Therefore we must learn to live in the gap between our thoughts and their actions. It is there that changes can and must be made. However, we need to be aware that the gap exists. This is true mindfulness at its best and strongest.

[James 1:14-15] puts this concept in the form of a conception (the thought). A gestation period (the gap), then the birth (the outcome of the thought in action). Thus the bad, wrong, or false brings forth sin and death, but the good, true, and right brings forth life eternal. This is mindfulness coupled with true wisdom.

All these things however, affect everything else. This is to give us a sense of totality, and by extension, our speech, moods, and actions affect others. From this we are to see that our thoughts are not in isolation since we are never truly separate from others in the true (soul) sense. This is highlighted in the concept of the church that Christ built. This church is truly a community of believers. Paul wrote things such as: "We are to rejoice with those who rejoice, and weep with those who weep." [Romans 12:15]. and again, "if one member of the body suffers then ALL the body suffers," [1 Corinthians 12:26].

This is the true conception of body life. Yet, it is the same in the world for all actions have a ripple effect and can affect people we would never have thought about. However, if one really is so narrow as to contemplate the universe simply as one's own mind, then I guess that one does have to accept the limitation of separateness, and thus lead a lost and lonely life. This one forgets, or more correctly chooses not to remember that one's mind can and does have the ability to affect other minds for good or evil.

Our true nature (soul) is powerful, peaceful, loving, optimistic, and intelligent. It is also immortal and oh how we need to meditate on and see this reality, the image of God within us. No one has seen God but all have seen and can know of His affects. Therefore we cannot fully describe Him. We cannot describe the indescribable in its fullness. The word however explains Him in Christ who was the exact representation of His nature.

Christ the logos of God. thus meditating on that word gives us a true state of affairs and an explanation of God that is adequate for all people.

Consider the enlightenment and realisation we could have if we simply stop grasping for things as if we had a right to them. Christ, the most enlightened one of all time did not consider His equality with God a thing to be grasped hold of. Rather He humbled Himself and gave up his rights as Deity and as such, left us an example to follow in his steps. Read [Philippians 2: 1-11] in this regard and meditate deeply on the implications of this great truth.

This attitude of non grasping brings us enlightened happiness. But again, we must train our minds to realise this to be true. Once we calm our minds in the way of truth we begin to sense a continuous awareness tht is constant, stable, and firm, based on being aware and mindful. It is being still and knowing that he is god. It is an awake and alert knowing not based on emotions, opinions, ideas, or physical reactions. We know, "this is the way, walk in it" [Isaiah 30:21].

This is the still small voice we hear within or behind us, in the gap between our thoughts and actions. when we turn to the right or the lefy of the path of enlightenment and truth. But know that we must be awake (spiritually conscious) to hear that voice and then have the humility to stay on that path or return to it. that inner spiritual voice will tell us that we are deviating.

When we listen to this we will investigate the way things are and make the necessary corrections. the other side of this that we will also know that things and people in this world are just the way they are. this will save us from wasting emotional energy by trying to make them what we want them to be in that moment that suits us.

Views and opinions are simply conditions of the mind and they will rise up, change, and cease. thus do not get attracted to them or put your trust in them by getting attached to them. Learn to trust the inner wisdom of the moment this will direct us to do the right thing (cf) [Isaiah 30:21]. This also shows us that we can be open to the present moment without having a particular viewpoint.

Know this too, that true enlightenment is perfection, and perfection is completeness or maturity. this is what it means to grow up in Christ's word and conform ourselves to his image. therefore it brings with it the quality of responsibility as well as wisdom and morality. Being enlightened then is also a practical thing worked out in our behaviour. therefore it is attainable by all who would truly seek it out.

All of us are capable of moving toward enlightenment if we are willing to do it [John 7:17]. Submit to and obey the Gospel of Christ for this is the power of God [Romans 1:16]. When one does this they begin their journey toward enlightenment, the journey to becoming wise and

balanced, and to truly love others. This is the true maturity of human beings. True it is nice to be loved by others in a worldly sense, yet it is not necessary since true love is found in spiritual enlightenment. That love is within, not without and when we realise this we can naturally relate to others with agape love, by doing this, love becomes the light of wisdom.

Now, one must consider this point. the primary aim of meditation on the word is to realise it and not simply to get something out of it. that will come only when we have realised it. First then we need to meditate to activate the word within us to a higher level of awareness of the word. This is its only attachment, thus it does not make us better than anyone else for we are all sinners [Romans 3:23]. Thus all need enlightenment and salvation. thus we need to have a higher consciousness of the word and the love that the word commands toward all. It is for spiritual SELF CONSCIOUSNESS, NOT SPIRITUAL OTHER CONSCIOUSNESS.

Certainly we are to help others in their quest but we are not to lord it over others who are not as advanced as us. they are on the path and so are we. Let it be there for that is where they are, and where they are we were, or will be.

The divine part of us is justice, kindness, forgiveness, and holiness. We are free to take them in and become enlightened and with true mindfulness realise we are independent of the views of others in this endeavour. Thus true wisdom is to nourish the soul on the word of God, for only then will our souls thrive and actively enlighten our minds.

If we do this we will realise the purpose of our lives and get our lives on purpose. This is true freedom. what is it you focus on? Remember peace brings forth peace, love brings forth love, this is the eternal law of sowing and reaping. Now it is up to each of us to meditate on God's word and expand our spiritual consciousness and become enlightened.

The question is now yours. Are you ready, really ready and willing to do it? Anyone who has a sufficient desire for the realisation of God and spiritual consciousness can achieve it. How is this so? Listen God's grace guarantees it. However, the Spirit of God only resides in the true christian and then only so long as that christian is faithful to His word. This is why meditation on the word is a critical all of life exercise.. So, first one needs to become a christian by hearing, believing, repenting, confessing, and being baptised (immersed) in water for the remission of sins.

This plugs one in to the source of spiritual consciousness. the we grow by faithfully following the word and meditating on its precepts. This allows us to then live eternally in heaven with God. May He bless you as you grow in the grace and knowledge of our Lord Jesus Christ. See you in heaven, wont it be wonderful there?